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First Pure then Peaceable—without Partiality and without Hypocrisy.

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[For the Pacific.]

THE ASSUMPTION OF ELIJAH.

FROM THE GERMAN OF ALBERT KNAPP.

Sunk in heavenly meditation,
Slowly forth Elijah fares;
Near him still his true disciple,
Darkened all his heart with cares,
Feeling for his glorious master
Endless rest even now begun;
Ah, how much the people loses,
When the saint his goal hath won!

Stay! oh stay! his heart is pleading;
Does the work not ask thy stay?
All the land is wrapped in darkness,
Can'st thou tear thyself away?
Are the hours already numbered
That we may together be?
Then together let us spend them,
For I go not hence from thee!

Whispering children of the prophets,
Ask of him in every place,
"Know'st thou that to-day Jehovah"
"Takes thy master from thy face?"
Shuddering bids he them be silent:
"Yea, I know the high decree."—
Over them the cloudless heaven
Clear and bright as sky can be.

See them on the banks of Jordan;
Deep and strong the flood below.
Proudly rise its swelling waters
In the evening sun-light's glow.
But ere now through deeper billows
Has that faithful hero passed,
Who with all his living powers
Reached the home of God at last.

Calmly now the grey-haired Seer,
Strikes his mantle on the side.
See!—as if by lightning smitten!—
See the rushing wave divide!
And unchecked by let or hindrance,
Through the waters on they go.
Thus must all things in creation
To God's chosen, homage show!

Is not that the brow majestic,
Which the founts of heaven can close,
So that o'er earth's thirsty surface
Neither dew nor rain drop flows?
Is it not the faithful prophet,
Who, across th darkest hour,
Made the oil cruise of the widow
Unexhausted treasures pour?

Is it not the man of fire
Who called the lightning from the sky,
When on Carmel's heights he battled
For the Lord of hosts on high?
Who, on Horeb's desert stillness,
So bewailed his people's death,
That Jehovah brought him comfort,
Whispering in the morning's breath.

Never man has pressed so firmly
Through the shadows we call life;
Never man has risen so bravely,
Over fear and passion's strife.
Never mast like him unvanquished
Walked amidst temptations rife.
Therefore shall he, without dying,
Enter on undying life!

And Elisha sees his kindling
Visage in exalted rest;
Hears his parting master ask him,
"What is now thy last request?"
"Let me strive," he answers eager,
"Let me labor like to thee!"
"Let God measure of thy spirit,"
"Double measure unto me!"

"Great is the request thou makest,"
Answers calm that Prophet's voice,
For no envy can be wakened
By his pupil's noble choice.
"If thou witness my departure"
"Full the spirit's gift shall be;"
"If thou see'st it not, then reckon"
"That it is not given to thee."

Thus he spoke, when lo! Around them
Shone the heavenly majesty;
Fiery chariots, fiery horses,
Sent to bear him up on high!
He who once in thousand bosoms,
To the fire of Heaven gave birth,
Springs in fiery triumph upwards,
From the cold dark night of earth.

Trembling,—awe-struck,—stands Elisha,
Clearly sees him borne away,
Looks with longing—mortal vision,
Up into the realms of day.
"Father, father!" calls he sadly,
"Go'est thou through the Heavenly door?"
"Israel's chariots and horsemen!"
"Shall we see thy face no more!"

Far off, as the soaring eagle
Fades into the depths of space,
From his strained and aching vision
Fades the latest fiery trace.
But the God-enkindled spirit
In Elisha's bosom burned,
And on earth he walked already,
Like the saint to heaven returned. J. A.

Samuel E. Sewall of Boston, F. P. Blair, Jr., of St. Louis and Cassius M. Clay, propose to raise by subscription $16,000, for the purpose of circulating 100,000 copies, in pamphlet form, of Helper's work entitled "The Impending Crisis of the South," a work especially adapted to do good at the South.

Being Dead, She Yet Speaketh.

A little daughter, ten years old, lay on her death-bed. It was hard to part with the pet flower of the household. The golden hair, the loving blue eyes, the bird-like voice—the truthful, affectionate, large-hearted, pious child. How could she be given up?

Between the child and the father there has always existed, not a relationship, merely, but the love of congenial natures. He fell on his knees by his darling's bedside, and wept bitter tears. He strove to say, but could not, "Thy will be done!" It was a conflict between grace and nature, such as he had never before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes and looked distressed.

"Papa, dear papa," said she, at length.

"What, darling?" answered her father, striving for composure.

"Papa," she asked in faint, broken tones, "how much—do I cost you—every year?"

"Hush, dear, be quiet!" he replied in great agitation, for he feared delirium was coming on.

"But please—papa, how much do I cost you?"

To soothe her he replied, though with a shaking voice; "Well, dearest, perhaps two hundred dollars. What then, darling?"

"Because, papa, I thought—maybe—you would lay it out this year—in Bibles—for poor children—to remember me by."

With what delicate instinct had the dying child touched the springs of comfort! A beam of heavenly joy glanced into the father's heart, the bliss of one noble, loving spirit mingled with its like. Self was forgotten—the sorrow of parting, and the lonely future. Naught remained but the mission of love, and a thrill of gratitude that in it he and his beloved were co-workers.

"I will, my precious child," he replied, kissing her brow with solemn tenderness.

"Yes," he added after a pause, "I will do it every year as long as I live. And thus my Lilian shall speak and draw hundreds and thousands after her to heaven."

The child's very soul beamed forth in a long loving smile-gaze into her father's eyes; and still gazing, she fell asleep. Waking in a few minutes, she spoke in a loud, clear voice, and with a look of ecstacy:—

"O, papa, what a sweet sight! The golden gates were opened, and crowds of children came pouring out. O, such crowds! And they ran up to me, and began to kiss me, and call me by name. I can't remember what it was, but it meant, "Beloved for the father's sake!"

She looked upward, her eyes dreamy, her voice died into a whisper, "Yes, yes, I come! I come!" and the lovely form lay there untenanted of the lovelier spirit."

John Lee arose from his knees with a holy triumph on his face. "Thank God," said he, "I am richer by another treasure in heaven!" *Macedonian.*

For the Pacific.

Letters from Europe.

BY A LADY OF SAN FRANCISCO.

LUCERNE, 1858.

MY DEAR FRIEND: I have just returned from a circumnavigation of this lake of beauty, this lake of the four cantons—the gem of Switzerland, with Tell for its hero, investing every spot with some legend of his wonderful life. We left early on a bright morning with a pleasant party. It was indeed "a day to be remembered." We felt the power of Nature; her grandeur impressed itself upon us; we also felt that no language could describe the pictures passing before us. Imagine a cluster of mountains of all heights, with every variety of form extending themselves out in various directions, lifting up their proud heads, bursting their gigantic sides—sometimes rising high in mid air like a frowning fortress, then again clothing themselves in a deep forest garb, or bearing a picture of smiling plenty almost to their very brow—at times looking like a huge monster at rest, or assuming the grotesque form of a floating iceburgh, growing bold and craggy, and then meeting like two kissing hills, opening anew to the delighted eye, and majestically ranging first in this direction and then in that. Holding on their never ending rampart which, as it stretched to the South, brought to your mind a huge conclave of grey headed giants that had linked their hands in an everlasting fraternity, and at the terminus, the mountain monarch rearing his snowy crest aloft and rolling his royal robe of ermine around him to proclaim his majesty. Imagine a beautiful lake of clear green water gently let down as if from heaven, and received in the bosom of this mountain scene, and you have some idea of Lake Lucerne.

Our steamer glides down, and we leave the frowning Mount Pilate, with his never doffed cap behind, and come between the Riga and a huge mountain that resembles an antedeluvian monster; gliding on, the lake sends out an arm to the right and left at the same moment. The one leads to Alpnach and the Brunen Pass, the other to Kussnach and the Riga; but you leave both, and hasten down to where the "Noses" meet. As you approach, they separate, and you pass them on either side at a distance; but no sooner have you proceeded on your way than, like two lovers, they glide up to each other, and you feel that the lake has closed behind you. Proceeding across this sheet of water you reach a town celebrated in the history of the three Swiss patriots. As you approach it you see their figures painted in fresco on the outside of one of the houses near the shore. Again your course is changed and, turning South, you enter a passage narrower than you have yet seen, the mountains soar themselves higher and are more rugged; their bold sides rise up, and behind them are caught glimpses of snow-clad peaks. On you go, the landscape again closing behind you, and you feel that another lake is before you. On the right hand is pointed out the spot where Tell met the three Swiss patriots to plan a deliverance from the tyranny of Gesler; a little further, on the opposite bank, stands Tell's chapel, tis the spot on which the intrepid hero leapt from the boat he had been permitted to guide amidst the storm, thus escaping the death that awaited him from the hands of the tyrant. His chapel tells his story.

You are now approaching Fluellen, which is at the terminus of this branch of the lake. Here a grand scene awaits you—a mighty mountain, with its snow crowned summit, rising in silent grandeur, while a white robe of clouds have rolled themselves like a mantle around its sides. We had now finished our voyage. Retracing our steps, we had yet to learn that the wonder grew; for far more beautiful and grand did these scenes appear when we passed them on our return. The sun had veiled himself during a portion of the day; but as we approached Lucerne, he threw aside the clouds and welcomed our return, tracing exquisite hues of pink and violet on the mist that lay in all directions, and giving us a glorious sun set. Our evening was passed in gathering all that we could learn of Tell and his compatriots. Werner, Arnold and Walter Furst, were the three that met by moonlight and swore to break the fetters of their country's slavery, to pour out the last drop of their blood in restoring her to her ancient freedom. How it stirs one up to hear of the brave who have fought for their mountain homes.

"Dear is that shed to which his soul conforms;
And dear that hill which lifts him to the storms;
And as a child, when scaring sounds molest,
Clings closer, and closer to the mother's breast,
So the loud torrents, and the whirlwind's roar,
But bind him to his native mountains more."

The inhabitants of mountain regions appear to be influenced by the pure bracing atmosphere around them. Here you find love of liberty, of country. Tis the mountain breeze that gives freshness to the spirit of man; the wild music of the mountain torrent breathes a tale into his ear. He lifts his eyes, heaven looks at him, earth is beneath, as the thunder cloud rolls at his feet, so the turbulent spirits fight and war beneath him. Life is a mountain path to us; we wander, we try to attain, we do not look back to see the prospect below, tis upward, upward. Our paths are through the tangled thicket, across the morass; we are often led by false meteors, and it is only when the summit is reached that we look back and sigh as we trace our wanderings from the right track, the precious time and true happiness we have lost by being lured into dangerous paths. Let those traveling up life's mountain look at the star that led the wise men; it is always over our heads ever ready to guide us to the manger of Bethlehem—to our Redeemer. If it hide itself, it is but for a moment, again it will appear to rejoice our hearts.

Let me take an upward view,
Ere I the path of life pursue.
Devious ways are round me spread,
To tempt my feet and lure my head.
Let me view the one bright star,
That brought the sages from afar.
It will guide my weary way,
And lead me into endless day.
Once arrived at Jesus feet,
Then my work of life 's complete.
With joy can I look back and say,
The Lord hath led me the right way.
Strange has been the path, my guide
Has brought me to my Saviour's side.
I have climbed the mountain steep,
I have waded through the deep.
But the narrow way I chose,
Has shielded me from all my foes.
Upward, onward I have pressed,
Through the howling wilderness,
Now I can look back and see,
How the Lord hath succored me.

Free Whisky and Betsy's Father.

When I opened a country store in a village in western Missouri, I gave notice that my customers should have their whisky free. Having found that all the merchants sold it at exorbitant prices, and that it cost a mere trifle in St. Louis, I hit upon that plan to draw customers, and succeeded to my heart's content. In those days I had no compunction of conscience on this subject, and the objection and opposition of other traders only pleased and encourged me. The old topers declared I was a noble fellow, and I soon began to make new ones. What my reflections have been, since my views and practice on the subject have undergone an entire change, I shall not attempt to say; and I shall particularize but one one of the cases of men and families who were deeply injured by the reckless course which I for a time pursued, for the narrow and selfish object of making gain.

Among my customers was an old man, who lived a few miles distant, with his wife and grown up son and daughter. He had been for years respected as one of the most pious and intelligent Methodists preachers in that region. I early formed an acquaintance with his family; and this kind of intercourse continued for several months. I had on several occasions observed symptoms of change in the appearance of the old man, which indicated a habit of drinking, creeping upon him: but such things were so common as not to make much impression upon me. An appointed day for a fishing party found me once more at his house, and at his table, when a scene occurred which I shall never forget.

The old man began to ask a blessing on the food, when he proved to be so intoxicated that he could not speak intelligibly, or finish his short petition; but after stammering something, he gradually leaned forward, and remained motionless, with his head on the table. I managed to get through the meal with all the apparent indifference possible, and hurried off in the wagon to the brook, whence I returned in the afternoon to the house. There everything appeared to me inexpressibly dull and chilling. The daughter, indeed, made arrangements for my accommodation, but to avoid me and speak not a word. She had always been cheerful and smiling, and I took the first opportunity to ask an explanation of the sudden change.

"Betsy," said I, "We have long been friends—have I offended you? I observe a change in your manner, which I cannot account for." She suddenly turned, stood erect before me, looked in my face with a most melancholy but penetrating glance, which I could scarcely endure, and said:

"I once thought you a friend—but what can I think now? We were a happy family, and though poor, respected by all around us. My father the most benevolent and useful man in the country around, was our stay and support. What is he now? I have long seen it coming on, and tried every way to stop it, or at least keep it a secret. You know now what it is, and who has done it. Do you ask me to explain my manner towards you? We are disgraced and ruined, and you are the cause."

What I said and did before leaving Betsy, I know not. I was soon in my wagon, going home faster than my old horse ever went before, and the first thing I did on reaching the store was to run for the axe, and the next to the whisky barrels, beginning with the open ones in the yard. The way the hoops and staves came off, and the heads went in, was a wonder. The ground was soaked with the last whisky I ever meddled with. I hate the taste, the smell, the very name of it, ever since. My customers wondered at my proceeding, and talked themselves dry about the extraordinary revolution in my store. My agents in St. Louis protested against such a sudden way of doing business, and thought I ought, at least, retire gradually and gently from the "liquor trade." But there was no half way work in me. Betsy and her father were before me, day and night, till I had gone through, and even until I received the joyful news that he had been saved from utter ruin, and restored to sobriety, respectability, and usefulness, through the persevering efforts, love, and prayers of his daughter.

A London Boy.

Young people, in our favored land, have very little idea of the sufferings of the poor in England and elsewhere. The following little sketch will give them some idea of the truth:

Upon one of my visits to the various ragged schools of the metropolis, I became much interested in a lad of ten or eleven years of age, with a frank, open countenance, though somewhat dirty, and dressed in a suit of rags. He was reading busily in his Testament, and would stop occasionally and ask such curious questions of his teacher that I could but smile. His "practical observations" on certain portions of Scripture, if clothed in eloquent language, would have done honor to men of education. There was a free-heartedness in him that gleamed out through all his rags and dirt. I sat down by him to ask him some questions.

"Where do you live, and *how*?" I asked.

"I live where I can, and almost *how* I can," he replied.

"But," said I, "what is your trade or business? What do you generally do for a living?"

"I am a water-cress boy," he replied, "and get up every morning at two o'clock, and go on foot three or four miles, and sometimes six or eight, into the edge of the city to buy the water-cresses. I get a basket of them for a shilling, and by crying them a whole day generally clear another, which pays my board and lodging."

"But can you live on a shilling a day?" I asked.

"Yes, pretty well, but many times I don't make a shilling and I buy a crust of bread, and go to sleep under one of the arches of London bridge, or in some crate or box down on the wharves.

Just then the superintendent came along, and as I took his arm, he said—

"The lad you have been talking with comes every night to learn to read, and although he cannot get to sleep before ten o'clock, and is obliged to be up at two in the morning, yet he is always punctual. Not long since his mother was imprisoned for arrearages in her rent; the sum needed was ten shillings. Well, this poor boy almost starved himself, and slept out of doors to save the money out of his scanty earnings to release her from prison."

I went back again and talked with the boy, and in my eyes, he was a truer hero than Welington or Napoleon.—*Hartsoed Repub.*

Food Cure.

It is not pretended that all diseases are cured in this way; but it is very certain that quite a number of ordinary ailments may be removed by the judicious employment of the contents of a well-furnished larder—and with this great advantage, the cures are more permanent, and less liable to return—accomplishing their object without any shock to the system, and without the danger of killing the patient, by mistaking the quantity, or quality, or name of the dose.

Ripe fruits and berries, slightly acid, will remove the ordinary diarrhœas of early summer.

Common rice, parched brown like coffee, and then boiled and eaten in the ordinary way, without any other food, is, with perfect quietude of body, one of the most effective remedies for troublesome looseness of the bowels.

Some of the severest forms of that distressing ailment called dysentery, that is, when the bowels pass blood, with constant desire, yet vain efforts to stool, are sometimes entirely cured by the patient eating a tablespoon full at a time, of raw beef, cut up very fine, and repeat at intervals of four hours, until cured, eating and drinking nothing else in the meanwhile.

If a person swallows any poison whatever, or has fallen into convulsion from having overloaded the stomach, an instantaneous remedy, more efficient and applicable in a larger number of cases than any half dozen medicines we can now think of, is a heaping teaspoon of common salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and lest there be any remnant of a poison, however small, let the whites of an egg, or teacup of strong coffee, be swallowed as soon as the stomach is quiet; because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

In case of scalding or burning the body, immersing the part in cold water gives entire relief, as instantaneously as the lightning. Meanwhile get some common dry flour, and apply it an inch or two thick on the injured part, the moment it emerges from the water, and keep sprinkling on the flour through any thing like a paper box cover, so as to put it on evenly. Do nothining else, drink nothing but water, eat nothing, until improvement commences, except some dry bread softened in very weak tea of some kind. Cures of frightful burnings have been performed in this way, as wonderful as they are painless.—*Hall's Journal of Health.*

Turning Around in Singing.

Several years ago a clergyman from England was on a visit to the churches of this country. The first time he went into a pulpit to speak, he was surprised at the novel mode of worship of our people. In the solemn act of prayer not a person stood up. Part of the congregation, indeed, bowed their heads in a reverential attitude, but the rest sat bolt upright, in a very free and easy posture, as if waiting listlessly for the performance to be over. But what struck him dumb with astonishment was the military evolution during the singing. No sooner had he given out the hymn than the whole congregation rose to their feet, like a regiment at the tap of the drum, and wheeled around like so many platoons, with their faces to the choir and their backs to the preacher. This was "facing the music" with a vengeance. We had supposed this custom had been pretty much given up, but it appears still to exist in some churches, since a valued correspondent feels called upon to lift up his voice like a trumpet against it. His objections are very forcibly stated, as the reader will see:

To the habit of turning around to face the choir in time of singing, we have the following *objections*, which we would be glad to have some congregations, that we wot of, candidly consider, and see if there is not a more excellent way:

1. It is an unnecessary trouble. It would make much less noise and confusion to rise and stand facing the pulpit.

2. Some cannot stand, because of sickness or the infirmities of age. It is very unpleasant to such to have others standing immediately in front of them, and looking them directly in the face.

3. It is equally unpleasant for those who are in the back part of the house to turn around and face the walls of the church, which they must do unless they face those directly in front of them.

4. It is very unpleasant, or ought to be, to any choir of sensible, modest persons, to be stared at by a whole congregation during singing. Many persons of refined feelings and sensitive natures, in fact, cannot endure it, and will not, therefore, go into choirs, where the unpleasant custom prevails. Many parents seriously object to having their daughters join such choirs. They do not wish them to possess all the boldness or brass of public, professional singers.

5. The congregation cannot so well join in the singing while looking at the choir, *as while looking upon their books. That is where the eyes ought to be*; each one following the words; each one, in fact, joining, if possible, in the singing, or making melody in the heart if not with the lip, uttering simultaneously with the choir every sentiment sung. The choir are mearly to *lead* the devotion, in this delightful part of Divine service, *and all to join*.

The choir are not giving a concert. The singing is a part of the *worship* of Almighty God. They are not singing *to* the congregation, but all singing to God. There is no more reason why we should look at the choir in singing, than there is why we should look at the minister in praying except our own curiosity in each case, to see where the sounds come from, and see how the performers behave themselves. But in each case curiosity kills devotion. We think of the performers, and we forget God. Let each one look on his book and sing to God.

6. Another good reason why congregations should not turn around in singing, is the fact that the custom is not a very prevalent one, and often strikes strangers unpleasantly on coming into such a congregation. They are not used to it. They do not know at first what to do with themselves. We have often seen their embarrassment. They are among strangers, perhaps feel somewhat diffident, conscious that many are noticing them as strangers; they have already seen many eyes upon them, and they are trying as much as possible to escape observation. As the congregation are rising around them for the singing, they modestly get up, just as silent as possible; with their eyes glued to their books, trying to the best of their ability to compose their thoughts in a strange place to God's worship. But there is more noise in the house than they have been accustomed to. Glancing to the right or left they try to ascertain the cause. They see some turning around. They do not know yet that the movement is general. They dread to look up, and take a survey of the whole congregation to see. But lo! others, directly in front of them, are staring them out of countenance or seem to be, and this is insufferable, and so another and perhaps desperate effort is made to know what the custom of the house is; whether it is a general movement, or whether the few immediately around them do not know any better. We have again and again seen all this embarrassment. We have seen strong men quail under the glances which they knew to be on them, or thought to be on them, seeing their embarrassment. How much more trying it must often be to a refined and sensitive female under such circumstances, we need not stop to tell.

Will such persons be likely to come to that church a second time, if they can avoid it? Is that the way to win strangers? Remember, *first impressions* in this matter often decide the whole future. It is surely unfortunate for a church to keep up a custom, which is so contrary to the usage in our churches generally.

7. Hence, also, we object to the custom, because it is extensively regarded as unrefined, or well nigh vulgar. We do not say that it is so. People just as refined as any others may fall into the practice, because brought up to it, or because they have observed its use where it has prevailed. But many there are that have never seen the custom, or have heard of it only as a vulgarity. Such must be repelled from a congregation where it prevails. It may be seriously in the way of the growth of a society. And inasmuch as it involves no principle, it would seem as though it might easily be dispensed with, and all be the better for it. If my turning around to face the singers is even disagreeable to the stranger, who has just come into our church to see how he likes it, my conclusion is that I had better not turn around. It will cost me less trouble; it may add one to our congregation; and I, too, shall like looking directly upon my book and facing the pulpit just as well as any body else, as soon as I get used to it.—*N. Y. Evangelist.*

☞ Many churches in California would profit by the above suggestions.

The Circus.

A circus came to town, and everybody knows how the music and the grand tent and horses set all the boys agog. Quarters of dollars and shillings are in great demand, and many a choice bit of money have the circus-riders carried away which was meant for better purposes.

A little boy was seen looking round the premises with a great deal of curiosity.

"Hallos, Johnny," said a man who knew him; "going to the circus?"

"No sir," answered Johnny, "father don't like 'em."

"O, well, I'll give you the money to go," said the man.

"Father don't approve of them," answered Johnny.

"Well, go in just for once, and I'll pay for you."

"No sir," said Johnny, "my father would give me money if he thought 'twere best; besides I've got twenty-five cents in my strong box, twice enough to go."

"I'd go, Johnny, for once; it's wonderful the way the horses do," said the man. "Your father needn't know it."

"I shan't," said the boy.

"Now, why?" asked the man.

"'Cause," said Johnny, twirling his bare toes in the sand, "after I've been I could't *look my father right in the eye*, and I can now."

A CATHOLIC PRIEST DENOUNCING A BOARD OF SUPERVISORS.—We find in our Western exchanges an extract from Shullsburg, Wisconsin, which alleges that the Supervisors of that county having at the November term rejected a resolution to appropriate $100 for Roman Catholic purposes, the Catolic priest went before the board in the evening and said:

"I suppose the reason why you refuse to grant the appropriation is, that it is to benefit the Catholic; but I am rejoiced that such things cannot always be, for there is a crisis coming, and sooner than people are aware of. *Yankeedom* has had about its full sway, and others are about to rule in this country, and then neither you, nor any sect of base heretics, will dare to refuse us an appropriation for such purposes."

A colloquy then ensued between the Supervisors and the priest, in the course of which the priest branded one of the members as "an infamous scoundrel." He was several times called to order, but he told the Supervisors not to interrupt him, as he was a scholar, and would not be dictated to by a set of base heretics.—*Boston Journal.*

STATE PRISON STATISTICS.—The report of the State Prison Directors, shows that the number of convicts in that institution on December 31st, 1858, was 582; 284 of whom were born in the United States, 51 in California, and 283 in foreign countries; 82 of these are under the age of 21 years. The number not able to read or write is set down at 184. Able to read and write, 377. Number able to read, only 398. The statement will show that ignorance and crime are closely allied, and that common schools in which all the children of the State can be educated, and through which a sound morality may be instilled into their youthful minds, is the proper preventive of crime. The Directors think that the expenses of the State Prison, while the number of convicts is under 600, should never exceed $5,000 per month, or $60,000 per annum. The average number of prisoners in it, since the State took possession thereof, some ten months since, was 522—and in that period the escapes number 19.—*Bee.*

The Hon. Geo. P. Marsh, in a recent lecture on the English language, says that the English words found in use by good writers hardly fall short of 100,000. Each individual has but a small vocabulary of his own, however. Few scholars use as many as 10,000 English words; ordinary people not more than 3,000. In all Shakspeare there are not more than 15,000 words; in all Milton, 8,000.

EXPENSIVE CHURCHES.—Dr. Wayland is opposed to the erection of expensive churches, and the employment of ministers at high salaries, because in this way the masses of the people are excluded from the church, and tumbled over to the devil. He says that "if we keep on in our present course, building expensive churches, and keeping up our expensive worship, our population will be heathen" even-tually.

The Pacific.

SAN FRANCISCO:
THURSDAY MORNING, FEBY 17, 1859.

THE PAPER AND THE PULPIT.

In agricultural districts, if the agricultural paper is not taken—never seen and never read—the people in those districts must surely fall behind the times—in the improvements and successes of their calling.

The politician without his paper, is more lost than the mariner at sea without chart or compass. His aim is godey and as politics are perpetually shifting, platforms constantly reconstructed, new leaders inaugurating new destinies and shibbolething new pass-words, his whole salvation depends on the constant, steady perusal and pursuit of his paper.

Religious communities need their journal as much as any other. They cannot be intelligent and full without them. It has become a necessity which no other supply can meet. The press is a power which is as sure and potential in its sphere, as gravitation in the world of nature. The religious press is an auxiliary of the pulpit, which must co-exist with it to the end of time. The pastor fears it not—an evangelical colleague in all that is noble, it creates no rivalry—stirs up no fear of jealousy, but strengthens, consolidates as well as enlarges and multiplies his influence from week to week. To the pastor's study it brings the results of ten thousand pastors' labors; it brings the varied experiences of churches all round the globe. It cheers him with the narration of success and inspires him to like glory. It girds him as from heaven in his great attacks against the prince and power of darkness. It sings to his hope the victories of final conquest. It allies him with the invisible but active ordinations of the Almighty—not merely as stated and contained in the prophetic promises of the past, but as come to their time—as appearing now in some near or distant battle field—in some sudden throe of revolution—in some unexpected amity between nations—in some triumph of science—in some strange concession of lord noble to the inalienable rights of men—in some mighty growth of art which suddenly enlarges the sphere of man's dominion, as well as adding scores of years, in fact, to his short life. It opens up vistas to the utmost corners of the globe, and from the "penetrale" of the study can scan the nations with an almost omniscient gaze; it groups the races with more accuracy than he can classify the families of his parish, and his sermons are toned, lifted up, to meet the individual man as part of, and identical with the great masses of the present and the future. The religious paper comes silently as an angel from the ends of the earth to commune with the pastor, to counsel and advise, and preach to his people besides. Burdened with world-wide thoughts and intelligence, it folds its noiseless wing to find a welcome from door to door. Often it is the "*angel unawares.*" It lies upon the table—perhaps on the shelf—or carefully laid away for the first leisure moment, until the dust gathers upon it. No complaint is uttered by this preacher—it bides any and all times. The "convenient season" is its only set time. The stranger to the house of God will often listen to its voice from mere caprise. The caviler, who hates and shuns the face of the preacher, may be impelled by curiosity to read the voiceless babbler's lessons. Afterwards it is thrown aside. The gentle breeze through the open window lifts it gently, and it drops upon the floor—it is stepped upon, and then swept out as the rubbish of the heap, but not always lost. When, afterwards, the Spirit of God has touched the heart of that now distressed sinner, the careless reading of that paper comes to mind; the story of the Sabbath School boy and his Bible on Boston docks, or some three-line paragraph or incident comes up with power, and the truth wrestles with him to save him. He is saved; and in his account before the church he mentions the story—the article he read in the *paper*. It impressed him, without his knowledge, and then he had no peace till he went on his knees to the Cross.

The church must sustain the pulpit—keep a good man in it always. This is a manifest duty. What minister needs to be urged or reasoned with, upon sustaining a religious paper in the bounds of his labors—in the families of his people? What minister does not feel lost, disabled, if not quite unallied with the mighty, and alone in his movements, if he has not the direct co-operation of a fraternal religious paper? Ought not each one to make it a duty to conscientiously try to secure, if not to every family in his neighborhood, at least in his congregation, a religious paper? Many have not yet thought of it—have not attempted it. They are losers. Others have, and they are gainers.

THE OLD LANDMARK.—We again insert the old landmark of 1851, '52, '53, etc., at the head of our columns. We know not by what oversight or authority it was ever dropped out of its original place. We read the "*orthodox et liberatin*" declaration of the PACIFIC in regard to its true character as a public journal and a religious paper, "No organ of any sect, party," etc., etc. Let all those whom it may concern, please take notice.

MUSICAL HALL LECTURES.—A Lecture before the Mercantile Library Association was delivered last Thursday evening, by Hon. Frank Tilford, to a fine audience. The theme of the occasion was "*Commerce, its Agents and Influences.*" It was delivered without notes, but from its ornate and finished style, its many sparks of thought and research, it had ease notes. It was an eloquent production, and was creditable to the speaker and a rich treat to his audience.

☞ We will give the *Monitor* a short notice next week.

ANOTHER MOUNTAIN SCHOOL.

One of the most beautiful valleys we have yet seen in all our mountain travels, is Sutton Valley, in Nevada county. In '51, as we rode through it for the first time—expecting to see nothing like it—a hill which, at a little distance looked rough, sterile and uninviting, we thought we had happened into a fairy dell. Its green grass, running streams, numerous springs, tall pines and wide-spreading oaks, gave a charm to the place, which, to a tired and worn-out stage passenger, was enchanting. We were disappointed to hear it called Penn Valley. What stupid Pike ever gave it that name? "Silver Creek Valley," "Vernondale," and many like names would have been in better taste, as well as in better keeping.

In this charming spot, near the springs, the traveler will at once notice with pleasure a large white building, with grounds and trees, well laid out. The house is neatly finished, and its pure white paint contrasts beautifully with the green foliage of trees which surround it. The building is twenty feet by thirty two, arranged and finished for a first-rate school. Mr. H. L. Hatch, who is the proprietor of this institution, commenced three or four years ago to educate his own children. He procured the services of a lady teacher, and a few more scholars were received. Soon the house was found inconveniently small, and the teacher's time so completely occupied that it was necessary to procure a new building and more teachers. The building was erected, and extra help engaged. Ever since the school has flourished and prospered, as it richly deserved. Mr. H. is an old and experienced teacher, and is qualified to fill the responsible position of Principal. Besides the common English branches, those who desire it, are taught, Algebra, Natural Philosophy, Physiology, Botany, French, Spanish, Drawing, Painting, Music, &c. In fact there are classes in all these studies, and every facility will be furnished for a full and thorough education. This is one of the few schools in the mountains which is intended to be permanent. It is the design of Mr. Hatch to get it incorporated in the spring, and also to procure suitable apparatus. The boarding-house, which cost $5,000, is large enough to accommodate from forty to fifty boarders. Although the school is removed from any town neighborhood, there is preaching at the Institute nearly every Sabbath, and a Sabbath School is regularly kept up. The school at present receives scholars of both sexes, and its average attendance has been from twenty to thirty.

Our acquaintance with Mr. Hatch, and from what we have known of the school since its commencement, enables us to speak of this Seminary in terms of strong commendation, and we hope to see it acknowledged as one of our first and leading schools. A more delightful and charming retreat can scarcely be found in the State, but from that same secluded and quiet spot we look for the coming forth of well furnished minds to take part in the affairs and control aright the destinies of the State.

For the Pacific.

DENOMINATIONAL COURTESY.

What means Paul by the rule, "In honor preferring one another?" It was not a slip, a chance extravagance. Inspiration need speak a truth but once; but this is amply repeated. The same Apostle says elsewhere, "In lowliness of mind let each esteem others better than himself." "Submitting yourselves one to another in the fear of God." Another Apostle commands, "Yea, all of you be subject one to another, and be clothed with humility"

How far do these teachings go? They require the kind fulfilling of family and social duties. Further, they show the deference due to christian brethren in a church. Have they no further reach? Do they not apply as much to denominations as to individuals? In a single church, each is to prefer others in honor, to esteem them better than himself. If a deacon, or an elder, or a class-leader is to be chosen, one must not thrust forward his own claims, but seek rather another's promotion. This rule, though sometimes broken, is generally insisted on by the good sense of the churches. So, throughout each denomination, it is commonly accepted. It would be thought scandalous to wrangle for the Moderatorship of a General Assembly or to quarrel over a Bishopric. But why should the rule of christian courtesy stop here? By what right do we throw it aside in intercourse with sister denominations? If they are christian, surely the rule applies to them. The same courtesies should hold between us and them as between christian gentlemen.

Do you say they are not equally christian; they have the essentials, but not all the *desirables*; they preach Christ, but not in the best way; other denominations do well, but ours alone brings out the full meaning and power of the gospel. Is it not right to contend for the thing that is best? Do we not owe it to our fellow men, to bring all we can into the very choicest religious privileges?

I answer, First: You assume thus an infallible superiority. Dare you do this? Even if your own methods are best for you, is it certain they would be for others? If I am a Presbyterian, I shall probably work best and be happiest in a Presbyterian harness. But my neighbor is a Methodist. May he not work best and be happiest left where he is? and may not another be nearer right than you? Are you so sure of being the *ne plus ultra*, the very flower of religious perfectness, that you can warrant every man, woman and child the greatest possible good by following you, and you alone? Of course you are to urge your own convictions, truths which seem to you important; but with christian humility—not as though you were a miracle-attested messenger from above, commissioned to drive all men into your denominational highway. If you be sure that your way is best, act out the Apostolic rule.

Exclusive churches must needs be excised from its working. If they esteem none but themselves followers of the Lord, they must practically ignore them. The Roman Catholic who believes there is no salvation for "heretics," ought to proselyte all he can. The Episcopalian who regards his as *the* church, does well to go from house to house and discourage attendance on any but his own worship. The wonder is, not that, with his belief, he should do this, but that, he can believe more in forms than in vital piety, more in the oil of consecration than in the unmistakable unction of the spirit. The Baptist's principles excuse him from being so zealous to win others, for he, too, believes others to be disobeying an essential command of Christ.

But there are denominations which set up no such exclusive test, which proclaim no Shibboleth to the christian world. Each one thinks itself nearest right, but acknowledges the christian standing of others. *Their* rule must be "in honor preferring one another." By what law do such "strive for the mastery." What excuse have they for breaking the Apostle's rules? Because, in their honest conviction, men will be better off with them, and do more for God. The plea is just as good for the individual. You may think you can be a better deacon, elder, or class-leader, than another. It may be your honest judgment that the interest of your church would be better off in your hands than in his. What then? Will you electioneer for yourself? Will you "lobby" against him? At your peril. "In honor preferring one another." Better that a wrong choice be made than that you become a religious place seeker. Exactly so; better that a new convert go the second best church, or a child to a poorer Sabbath school than that the branches of Christ's church on earth seem to the world angry combatants, trying to "bite and devour each other." The rule certainly holds. And them that honor it I fully believe God will honor. Self-sacrifice, humility, that is, true christian courtesy in denominations as well as individuals, will find its reward. Sectarian selfishness will as surely be rebuked as selfishness of any sort. It is utterly hostile to the spirit of Christ. It is earthly, unspiritual, demoniacal. There should be no tug of war between acknowledged brethren;—no greedy snatching at new converts; no petty rivalry between village and city churches. My Methodist neighbor, who gives his Sabbath school children a prize for bringing in children from other schools, ought to do so no longer. Those enticed away are willingly received; no check is put upon these known forays into a friendly territory. Sometimes the wrong may be the other way. When shall our churches of divers names in Christ come up, in their intercourse, to the level of common christian courtesy—to the plain, imperative *law* of the Master?

Q.

FESTIVAL FOR THE BIBLE SOCIETY.

As your readers will be invited to aid, either by their contributions or presence in a festival, to be given in aid of the San Francisco Bible Society, it is but just that they should know why their charities are solicited, and how they will be bestowed.

The funds received by the Society for the *sale* of Bibles, must be expended again in resupplying our stock. The *donations* received at our anniversary meetings, do not begin to meet the price of Bibles given away by the society and the expenses of our colporteurs. Our donations to Hospitals, Seamen, and to the needy generally—though we observe the the closest discrimination in the matter—average fifty dollars per month; and the net expenses of the three colporteus now employed by the society to not less than one hundred; a yearly sum of nearly two thousand dollars. Any deficiency in this connection will be cheerfully met by the American Bible Society.

In the erection of our Bible House, however, the Parent Society cannot, by their constitution, aid us directly with funds; this is a work which we must do for ourselves, and the necessities demand it. If by this present effort, the debt due on the building can be reduced by five thousand dollars, the rents received from it will exceed the amount paid for interest—sixty dollars monthly—and will be available as a sinking fund, and put us beyond any misfortune perceptible to human eyes.

We make these statements to show our friends that they are aiding in a feasible and practical work; that they are not asked to bestow their funds on what will finally be a failure, but to contribute to an institution which, in all time to come, shall be used by God's people, to distribute His word to the inhabitants of this State and coast.

TEMPERANCE.—On Sabbath eve, February 13th, at a temperance meeting of the Howard Engine Company, in this city, about fifty members signed the pledge. The assembly was addressed by Rev. G. W. Finney, of Oakland, who seems to have entered on his work in earnest. His whole soul is stirred within him, and his labors, so abundant in the East, seem about to be repeated. Let every true friend rally and get the ball in motion. Now seems the time to strike, as we find an unusual waking up on the subject. When thirty men in this city have been sent to God's bar within six weeks, because they so liberally patronized liquor bars, it is time to do something, so that death's work may be cut off. It is proper to remark that the members of the Howard Engine Co. had had a Temperace organization some six weeks before Mr. F. visited them, which they have kept up themselves.

STRANGE RELIGIOUS VIEWS.

The various types of professed Christians experience which the immigration into California from the East has developed, are almost numberless and afford a theme for profitable attention to the seriously disposed. A company had arrived at Jamestown, Tuolumne Co., just over the plains, and among them a few ladies. One, a professing Christian, called upon an excellent family for a visit, and related to the good woman of the house many of the hardships of their journey. They were about the last company of the season, and in the region of the Rocky Mountains had had many hardships, finally losing their cattle, and there had expected to lose their lives. The lady said the men had been very religious, and had morning and evening prayers at first and kept the Sabbath, but that they gave all this up and at length got into the habit of swearing dreadfully. But, said the professing lady, they were not to blame, for the mules did act so they could not help but swear. What! said the good woman, not to blame for they could not help to swear? why, what do you mean? Yes, said the lady, the mules acted so bad no one could help swearing, and the men were not to blame. And yet, said the woman, they were professing Christians! Oh, yes, said the lady, but not then for no one could be a Christian there. Why, said the woman, I should think that was just the time when they would need their religion to do them good. Ho! said the lady, religion could do them no good, way out there on the plains. That was no place for it. Why, said the woman, what was religion for, if not for just such a time of trouble as this? Religion, said the lady, was made for people to go to meeting on Sunday, sing songs and have a good time; but not for the plains, there was no use of it. Well, said the woman, how then did you feel, if religion did you no good, and you were expecting to die? Why, was the reply, I felt mad that I had to die way out there in the mountains.

Yet, this immigrant lady was a member of a regular evangelical church, and many others we have met, who had similar views as to the religion they professed Religion with them is only an instrument with which they secure their personal aims, generally of joyous emotions; and if they found, under some circumstances, not answering this purpose, they would, for the time, wholly throw it aside. And yet, even then, they occasionally boast that on returning again to favorable circumstances, they are again to become the same active Christians as ever.

One person with whom we had much interesting conversation, observed I am disregarding the Sabbath and other things, and I know I am not a Christian. Yet I know that I was one and for five years too, until I started for California. All Christians fall from grace sometimes, and especially in California, where no one can be a Christian. I have only fallen and I expect to remain so. But I know God was so good to me as to make me a Christian once, and He will be good to me again. I shall get back some time home, and then I shall be as good a Christian as ever I was.

This man was by no means joking; his serious demeanor, earnest appearance, and whole conduct attended his sincerity. This doctrine of falling from grace had proved a very convenient one, and very generally is pleaded as an excuse for sin, so far as our acquaintance with the Christian world bears testimony. At least its advocates do fall into sins, we should judge ten to one of the opposite views.

We attended in one of the mountain towns a protracted meeting, and assisted in the exercises. Among others who came forward and bowed at the altar, was a man who had stood high as a circuit rider for thirteen years in Illinois, but here had fallen into all sins. In intense agony to appearance, he lay nearly two hours prostrate at the mourners bench, with clenched hands and contorted frame, while the whole burden of his prayer was, not for forgiveness, but that the Lord would give him the evidence of forgiveness. At length he came out saying he was all right, and the next morning seemed to feel well, repeating a number of times the same thing that all was right. Our work called us away, but we heard that immediately the old minister was again preaching. Lately we met the man once more, and he was a wholesale and retail liquor dealer, Sabbath and all days alike. We spoke with him kindly but plainly, and he remarked that he remembered all these things, but he could not be a Christian without being a preacher, and this he would not be here. But, said he, I have known what these things are; there is no deceiving me in that; there is a better time coming yet; I am to get back into the old country again some time, and all will be right. This was said in a slow, serious manner, and we know in all sincerity. Still nothing which we could say, would reach the old circuit rider beyond the sentiment of the above remark. In the revival, we had at the first but little more hope for him than when we last saw him. Sin, as such, was not the burden of the soul, Christ was not a Redeemer confided in, and the service of the Lord was not chosen. But the personal consideration of an evidence of forgiveness was the whole earnest desire of the agonized sinner. Anything which would make him believe that he had such evidence, filled him with joy, but 'twas like the morning cloud and early dew.

Thousands and thousands of professing Christians are equally selfish, hold out a little longer, and fall away or sink deceived in death to ruin. The true language of their hearts is not "Lord what wilt thou here me to do?"

S. V.

NOBLE EXAMPLE.—The boys of Crescent City, having formed themselves into a debating and literary society, raised fifty dollars with which to purchase the nucleus of a library, and sent it to a clergyman of this city, requesting him to lay it out for them to the best advantage. They are lads from twelve to eighteen years of age. May God speed their enterprise. Such boys give promise to a town. We think more of Crescent City than ever before, on account of this "Crescentonian Club." Let the example be followed.

☞ Dr. Peck will conclude his series of sermons on the Bible in Schools next Sabbath evening.

The Lord's Supper—My Thoughts about it.

From my earliest childhood, I was required by my parents to be present at the sacrament of the Lord's Supper. And often in my childish years, I wondered at the fact that so simple a ceremony should awaken so many different emotions. Many were weeping, many with very sad faces, some were solemn, others indifferent or formal, and some seemed puzzled how to behave. As a child I was puzzled, nor did my perplexity end with childhood. After I, too, came into the ranks of the professed followers of Jesus, and began to receive at His table the hallowed emblems of his death, my trouble of mind, as to how I should view the ordinance, was often very great. It seemed to me, sometimes, that I ought to seek a better preparation of heart, in order that I might realize the greatness of the sacrifice that Jesus made for my sins, and the enormity of the guilt which required such a terrible expiation; and that without this I ought not to come to the table of the Lord. I was often fearful I should bring upon myself the curse of "eating and drinking unworthily;" and such was my fear of this, that I often came with great pain of heart, to obey my Lord's command.

At length, on one of the occasions of the Sacrament, the voice of our pastor sweetly and slowly uttering the words, "do this in remembrance of me," touched a chord in the heart that answered eagerly, "Remember Thee, dear Jesus, is that all?" Yet does he tell us to do anything more? And cannot the meanest and most erring of his followers feel that it is a sweet, a sacred privilege to do this; that they can always obey his commands; for even in our weakest hours, the memory of Jesus brings strength, comfort, and blessing.

Now it is with happy yet mournful feelings, that I come eagerly to the table of the Lord. Happy, because I am privileged thus to show that I remember him; mournful, because these tokens are to us the most touching remembrance we could have of the strongest evidence He could give, that He loved us; for they are the emblems of His death.—Now, though often burdened with a sense of sin, I can never stay away from the table of my Lord, while I have strength to obey His command, "This do in remembrance of me."

KARL MAY.

A MINER'S MINISTER.

We take the bold liberty of printing the following extracts from a private letter we received last week from a friend in Downieville. He says:

"I am a miner; and as to-day is Saturday, all has been hum and bustle—for what? Why, we wish to complete our allotted task, perform our ablutions, don our miner's best, and then leave the "diggings" for a clime more congenial. The truth is, I have come to Downieville to spend the christian Sabbath in a christian way. I shall go to the Stone Chapel. A little more than one year since, on the same ground, stood a beautiful church edifice, and its tall spire preached a loud sermon to the inhabitants of Downieville; but before it echoed with prayer or praise, it had fulfilled its destiny, and with its fall, fell many a heart. Our pastor had labored long and hard to secure a place where he could feed his flock in his own meadow. It is needless to state what a heavy blow it was to him." After dwelling on the difficulties which were overcome, and the success which crowned his minister's efforts for the erection of a new building, he adds, that as a Pastor, "We hope he will long sustain the relation. With his heart in the work and the work in his heart, he enters upon his duty as one jealous of his charge; rebukes with tenderness, directs with gentleness, exhorts with pathos. He is sowing the seed and confidently expects the harvest. In his sermons there is food for all; milk for babes, meat for the strong. The truth is not rolled up in a velvety-like ball and tossed gently toward the heart; but it comes as the sharpened arrow of piercing conviction, and finds its way into the heart; he possesses a faculty of making the old Prophets and Apostles talk in a manner truly surprising. We feel he is the man for the place, and we are so satisfied that we want to keep him all to ourselves."

We are glad to learn from other sources that there are encouraging indications of spiritual results in connection with the church alluded to above.

OUR EASTERN CORRESPONDENCE.

CONNECTICUT, Jan., 1859.

DEAR PACIFIC:—It gladdens me to hear of the religious interest in California, and the prosperity of the churches. The revival spirit of the past year is continued far more extensively than any of past history. There is a growth in spirituality which is quite hopeful. There is a more determined effort on the part of religious writers to press upon the attention of Christians the duty of raising themselves above the world, and sympathizing with the Savior in his efforts to save the world than usual. The Lord has been doing wonders in our country. I have lately read with thrilling interest an account in the *Evangelist* of an entire community of Canadian French Catholics that had settled in Illinois, becoming Protestants. Ten thousand persons, or two thousand families, came from Canada into Illinois at the instance and through the influence of Father Chinoquy, a priest of the stamp of Father Matthew. Their settlement is called St. Anne. The Bishop of Chicago visited them, and demanded of them the title deeds of their church, school-house &c., and also of the property of priest Chinoquy, who had brought $6,000 of his paternal estate and expended most of it for the poor, etc. To this there was a demurrer, and priest C. asked fifteen days for consideration, which was granted, as he dreaded to have the decree of excommunication pronounced against them; but it was done. Afterward the Bishop of Dubuque came to make an effort to reconcile matters; but he required too much of priest and people, resulting in his being hooted from the place, and the great congregation, with their priest Chinoquy, declaring their belief in the Bible as their rule and guide, and the Lord Jesus Christ as their Savior, they have renounced the Catholic hierarchy, and are fast becoming spiritual Christians. The influence which will flow from this wonderful event, no mind can appreciate.

W. H. C.

☞ Dr. Dancombe is re-nominated for the Assembly from Sacramento.

LITERARY NOTICES.

THE POWER OF PRAYER: Published by Scribner, New York; for sale by Allen & Spier, San Francisco.

We have read this work with an interest that increased to the very end. The book is a history of the origin of the daily prayer meetings in New York and other cities, and a narrative of remarkable instances of the power of prayer in the conversion of hundreds who were made the subjects of prayer. To pastors we commend it as a valuable hand book, and to church members as an evidence of how much can be accomplished by a praying christian who follows up his petitions by corresponding efforts. The volume, which consists of nearly 400 pages, is almost entirely filled up with a narrative of facts which eminently show the power of prayer.

SUNDAY AFTERNOON: For sale by Allen & Spier, San Francisco.

A book for juveniles, consisting of Scripture histories told in a very agreeable, lively and interesting style, and calculated to deepen the desire for biblical reading in the young. It is well filled with fine illustrations.

THE CONGREGATIONAL QUARTERLY: Vol. 1: No. 1; conducted under the sanction of the *Congregational Library Association*, by Rev. J. S. Clark, D. D., H. M. Dexter, A. H. Quint:—Boston. One dollar a year in advance.

We have received the first number of this Quarterly and are much pleased with its appearance. The conductors say: "This Journal shall, in part, take the place long left vacant by the *American Quarterly Register*, which was made so valuable by the labors of the late Professor B. B. Edwards. Each number will contain an elegant engraved portrait of some distinguished Congregationalist. Special attention will be given to the department of denominational statistics, and the attempt will be made to furnish, from year to year, an exact estimate of Evangelical Congregationalism in this country and in Europe.

No "Schools," "New" or "Old" will be recognized in the way of advocacy or refutation in its pages; and nothing will be knowingly admitted that can be reasonably distasteful to the Congregationalist in good or regular standing."

The number before us contains an engraving of Rev. Thos. Prince. To Congregational pastors and laymen, generally, the work will be especially interesting, if not a necessity.

THE ECLECTIC MAGAZINE for January and February.

We are indebted to the polite attention of the Agent, J. Q. A. Warren, 111 Sansome st., for the above numbers of this interesting and valuable Magazine. The January number contains two full page engravings—"Shakspeare and his cotemporaries," and "The literary friends of Sir Walter Scott." The table of contents is too extended for the limits of a literary notice. We can notice but a few of them: "Woman, her Position, Influence and Wishes." In this article the writer concedes what is her due, but withholds from her much that is demanded by her champions. "Optical Delusions of the Yellow Gown," purports to be a real ghost story; the style is vigorous, and some truths are told incidentally, but it's well the reader is left to believe or not. "The Literature of Wedded Love," calls for poetry on married life. We quote the closing paragraph:

"There is no reason why Literature or Poetry in particular, should be dedicated *virginibus puerisque*. Men and women want men and women's poetry; the affections and passions make up the poetical element of life, and no poetry will commend itself to men and women so strongly as that which deals with their own passions and affections."

Those who are fond of the ideal and beautiful, may find their desire gratified by a perusal of its pages, as well as the man of a more practical turn. In our next we will notice the February number.

THE PACIFIC MEDICAL AND SURGICAL JOURNAL for February. Edited by Drs. Trask and Wooster.

The article on *Necrology* will arrest attention. It piles up facts respecting the mortality in our city and county hospital which leave a suspicion in regard to its management.—"What Borgian decoctions are administered to them (the patients) that they so rapidly change their comfortable apartments for the tomb? Look to it Philanthropist," is its concluding remark

TO THE EDITOR OF THE INDEPENDENT:—Can you inform several who are interested to know, why the French Testament issued by the Am. B. S. is a translation from the Vulgate and not from the Greek, as is the case with our English Bible? We noticed with surprise such passages as "Do penance," in Matt. iii 1; and "have we not power to lead about a woman who may be as a sister in Jesus Christ!" in 1 Cor. ix. 5. The translation of the British and Foreign B. S. is in contrast with this, and we cannot understand why *our* Society should propagate the errors of Romanism.

INQUIRER.

MR. EDITOR:—I find the above in the *Independent* of Jan. 20. I have carefully examined the edition of the French Testament, printed in 1856, by the American Bible Society, and I find in every case where the word repent is found in our English version, that it is represented in the French by repenter, converter, or amender, and the French for "do penance" does not appear at all.

So it will be found in all the editions printed since, and the charge made by Inquirer, in the *Independent*, is untrue. I have not been able to find an edition of the French Testament printed by the British and Foreign Bible Society, and cannot say what their rule is on the case before us. I have known in regard to the Bible in Spanish, the two Societies pursue just the opposite to what is stated in the *Independent*. The British Society follow the Vulgate and print "paced penitentia;" the Americans use in the same place "Arre pention," and the reason of the change is that the latter will not, in the Scriptures published by them, give any countenance to the Romish heresy of penance.

B.

ARRIVAL OF THE GOLDEN AGE.

THREE DAYS LATER NEWS.

NOTHING BY TEHUANTEPEC.

The Pacific Mail Steam Ship Co's steamer Golden Age arrived at Saturday morning the 12th inst., with New York and New Orleans dates to 20th January, only three days later than had been previously received by the overland mail.

The steamer Oregon arrived at Acapulco a few hours after the Golden Age, without either mails or passengers from Tehuantepec. It was supposed the steamer from New Orleans was detained by the violent northers in the Gulf, on her passage out.

The following brief summary contains most of the news that is interesting to California.

The Pacific Railroad.

The Railroad bills before the Senate have been discussed several days, and votes taken on various amendments, with no results except to show how little prospect there is of a bill being passed this session. A letter from Washington on the subject says:

"The Pacific Railroad bill now pending in the Senate is growing in weakness every day. Senator Foster, of Connecticut, said that it was stone dead, having received a mortal wound in the imposition of a third line among the projects which it proposed to execute, he thought it ought to be got out of the way with all the speed the sextons could make.—Unless the bill be saved by a recommittal, it will doubtless perish of collapse, and will not pass the ordeal of the body in which it originated. The House is too busy to discuss the subject at this session."

How the Road might be built.

Another letter says:

"The Pacific Railroad bill will pass the Senate in some shape. Its success in the House in any form is more than doubtful. Mr. Lander of Massachusetts, a competent engineer, who has fully surveyed the route, and who is well known for his ability in railroad engineering, has made a proposition which points to an early beginning of this great work, if but fair scope be given to the private enterprise of the country.

"Mr. Lander proposes to build the railroad from Pacific city, on the Missouri, at the mouth of Platte river, to Salt Lake city, for $5000 per mile, provided he be allowed to import his rails without duty, and be assigned one section of land for each ten miles of the route. Or, paying the duties on the rails, he offers to do the same work for $10,000 per mile, with the same allowance of land. The distance is 1100 miles. At the first rate, the total cost would be $5,500,000; at the second, $11,000,000. It will be recollected that there has been paid on the contract with Russell, Majors & Co., over this line of travel for army transportation, within one year, $3,800,000 on their statement, and by other accounts, $4,304,964. So that in three years the government alone will have business enough to indemnify the builders. Salt Lake city is somewhat more than half the distance to California. Upon the proposition of Mr. Lander this great project is relieved of its terrors as a financial undertaking, and it is almost demonstrated that the nation has but to express its will and put forth a tythe of its energy, to accomplish what has heretofore been deemed an enterprize too great for the resources of the country.

New Territories.

ARIZONA.—The House Committee on Territories has decided to report bills for the organization of the Territorial governments of Arizona and Dakota, and against Colona.

COLONA.—Messrs. Schuyler Colfax, Mason of Kentucky, and Graham, the delegate from Pike's Peak, appeared before the House Territorial Committee and urged the organization of Colona. Their arguments had a manifest effect upon the Committee in favor of the measure.

NEVADA.—Mr. James Crane, delegate elect from Nevada, has issued a circular to Members of Congress, presenting a long array of arguments why the bill to organize that territory should become a law.

Election of U. S. Senators.

The Legislature of Maine has re-elected the Hon. William Pitt Fessenden for U. S. Senator. The vote was—in the House, Fessenden 93, Smart 42; in the Senate, Fessenden 29, Smart none.

The Massachusetts Legislature has re-elected Henry Wilson United States Senator—the House giving him 199 votes against 25 for Caleb Cushing and 11 for others.

Gov. Kinsley S. Bingham has been elected United States Senator by the Michigan Legislature.—He succeeds Hon. Charles E. Stuart, who put his hand well to the anti-Lecompton plow last winter, but has since looked back.

Suppression of the Slave Trade.

The bill introduced by Gov. Seward for the more effectual suppression of the slave trade, is a very rigid one, and can hardly fail to accomplish its purpose if it becomes a law. The bill embraces various measures for checking the many evasions of the present law which are constantly practiced, and then provides for such a fleet of small steamers as will securely guard the slave coast. It also makes the necessary provision for meeting and defeating the newly fledged schemes for re opening the slave trade, regardless of the law, relying upon public sentiment in sundry localities of the South, to save the criminals from the legal consequences of their crimes.

Increase of the Tariff or more Debt. An Extra Session of Congress.

It is considered certain in well informed quarters, that should Congress adjourn without making such a modification of the tariff as will insure the replenishment of the Treasury, the President will call an extra session in June. This event is believed to be probable, as there is a disposition on the part of many members to prevent any change in the present tariff. But even should the required modification be agreed upon, there is an immediate need of money which must be met. A deficiency will exist in June of about $7,000,000, which must be provided for either by an issue of Treasury notes or by a loan.

Senator Douglas.

The Chicago *Times*, the home organ of Senator Douglas, and which always speaks by authority, says:

"Mr. Douglas will not ask a nomination at the hands of the Charleston Convention. If in that body his friends should present his name, and he be nominated, he will not feel at liberty to decline it; if his friends should not present his name, then the nominee of the Convention will receive his support. The use of his name by any men or body of men, as a candidate for the presidency or any other office, independent of and hostile to the nominations of the Democratic party, is altogether unauthorized by Mr. Douglas, will never receive his sanction, and is wholly repugnant to his wishes and desires. We say this much with a full knowledge of its truth, and knowing that we express in this particular his own sentiments.

More Troubles in Kansas.

Governor Medary of Kansas has sent a special messenger to Governor Stewart of Missouri, announcing that Montgomery is fortifying himself near the Missouri line, and that United States troops have been sent to endeavor to keep him in order. Gov. M. also announces that volunteers are being raised as rapidly as possible.

Coiner in the U. S. Branch Mint.

On the 19th ult., R. W. Slocom was confirmed by the Senate as coiner of the U. S. Branch Mint at San Francisco.

Mexican Protectorate.

Nothing is said in Congress concerning the President's proposition for a military occupation of Sonora and Chihuahua. It is probable that some other measure may be substituted for that. Power may be given to the President, in conformity with the bill now before the Senate, to employ the army and navy for the protection of our interests in Mexico.

Proposed Additional Postage.

In answer to a call from the Senate, as to the means of making the Post Office a self-sustaining department, the Postmaster General has made a statement showing that the expenditures of the department this year will be six millions in excess of the revenue.

Congress may raise the postage to the uniform rate of five cents prepaid, in order to diminish the burden which the Post Office imposes on the Treasury.

WE CANNOT AFFORD IT.

Self preservation is the first law of nature. When the police essay to drive certain human nuisances out of certain streets of the city, all good citizens cheer them on, not that any feel ill-will towards the expelled, but that their presence pollutes and endangers the whole neighborhood.

The people of this city are providing at a great expense, a home for vagrant boys; yet not *chiefly* because they desire the good of the vagrants, but because with all these at large, their own children are in danger of ruin, and because, if let alone awhile, these boys will become a pest and terror to the city.

And this principle of self preservation we all act on in many ways. We all think it right and just to restrain our neighbor from doing us harm. When our lives, or property, or *morals*, are in danger, we *cannot afford* to be quiet and let the evil come.

But if true policy demands that we should pay so many thousands of dollars to save the city from the plague of a few vagrant boys, does it not more strongly call us to save ourselves from the curse of twelve thousand vicious seamen? There is not a single class in all the community, that can afford to abandon these men to vice and destruction, because *their* corruption must tend to corrupt every other class.

Parents cannot afford it. Their sons and daughters cannot be shut away from contact with the moral atmosphere of the city, no matter however they may watch and counsel them. But this host of sailors are found to do much in moulding the moral character of this city, for good or evil; and what they are, they will help to make our sons to be. Israel must not tolerate the presence of idolators in their land, "for they will turn away *thy son* from following me." Every parent, then, has a deep interest in the work of saving seamen from vice, for self preservation—his love for his own flesh and blood—demands it at his hands.

Tax Payers cannot afford to let seamen go to moral ruin, no matter how it may have been in past time, the experience of all large cities assures us, that for the future, one of the main items of expense to be borne by the tax payers of San Francisco, will be the cost of preventing and punishing crime and vice. Of course, then, whatever tends to enlarge this item, it is for their interest to prevent or suppress, and whatever tends to lessen it, it is for their interest to support. Then let any thoughtful man say, if tax payers can afford to have among them this army of men without religious instruction and restraint. If they suffer these men to go uncared for, will they not be adding up against their own pockets, huge bills of costs?

And *religious men* cannot afford to let these seamen perish. The very life and growth of these Christian churches must depend, to some degree, on what they do for the salvation of these men of the sea. For a large part of the members of all these churches are continually brought in contact with commerce and commercial men, and *whatever may be the moral tone of the commercial class, that tone must pervade the churches themselves.* Not only as a work of benevolence, but as an act of self preservation, the churches of this city ought to put forth efforts for the salvation of these men. It will be all in vain to pray for revivals of religion, if the church herself, in her intercourse with the world consents to its wickedness by not trying to abate it. The sin that she consents to associate with, will permeate and destroy her own vitality. She cannot *afford* to let these seamen perish. J. R.

FROM THE SOUTH.

IMPROVEMENTS IN LOS ANGELES.—The *Vineyard* says that the spirit of progress has seized the City Fathers. In consequence of it, "The Plaza is being converted from its sterile and barren ways, into a most delightfully watered and shady park. The Common Council have also accepted a proposition for the construction of a large and commodious Market House and City Hall, to be completed in April.

The steamer *Senator*, says the *Vineyard*, after the 1st of March, will make three trips per month, leaving San Francisco on the 1st, 10th and 19th of evey month.

WHALING AT SAN DIEGO.—A company of whalemen in San Diego had killed a dozen whales outside of the harbor, within a few weeks, but succeeded in bringing only five in. These yielded 150 barrels of oil, worth $2,000.

AMENDMENTS TO THE SCHOOL LAW.

The Superintendent of Public Instruction, in his late Annual Report, suggests several amendments to the School Law, among which are the following:

The most radical change required is an extension of the term during which a school shall be maintained to entitle it to apportionment, from three to six months.

In the infancy of our settlements and of our schools, the three months' term fixed by the law, was perhaps all that could be expected.

Now, of four hundred and thirty-two schools, existing in the State, three hundred and sixty-seven have been established and in operation for two years, three hundred and thirteen for three years, two hundred and twenty-seven for four years, one hundred and sixty-eight for five years, and fifty-three for six years.

Notwithstanding their long establishment, the returns show ninety-three schools were maintained for only three months, and, including these, two hundred and fifty-nine schools or less than six months during the year ending October 31st, 1858.

This I believe, is in a great measure attributable to the short term established by the law. The school officers and citizens of a district, exert themselves to maintain their school for three months, because, without this they can obtain no assistance from State or County School Funds. But here their efforts too often end.

If the law was so amended as to require them to keep their school open six months, their exertions would be proportionably increased, and but few of them would fail to meet the additional requirement.

We have reached such a point in the permanency of our settlement, the erection of school houses, and the influx of experienced teachers, that it is time to abandon this three months' shift, and aim for something more substantial and effective.

A child's ideas can scarcely germinate under a three months' culture. What kind of an education can it be expected to acquire by skimming through books for so short a period, and running wild for the remaining nine months of the year? All that it has learned—and it must be infinitesimal—it cannot but forget during this long period of mental torpor and idleness.

The habits of discipline, to which it was just becoming accustomed, are entirely lost; and the labor of master and the martyrdom of pupil must all be renewed at each succeeding opening of the school.

I therefore recommend that the law be so amended, that, from and after the 31st of October, 1860, no school district be entitled to apportionment of the State School Fund unless it has maintained a school for six months during the preceding school year.

Should your Honorable Body fail to adopt this recommendation, the law should at least be amended so as to make the amount apportioned to the several districts in the State, depend upon the number of months they support a school, as well as upon the number of children between four and eighteen years of age reported by the census.

This would offer a direct premium for extending the term of the school's duration.

It is, besides, but just, that a school supported for six month, should receive twice as much of the public funds, as one kept open only three months.

Our rainy seasions cannot be urged as an objection to the establishment of this system in the rural districts, for there are always at least six months of continuous fair weather during every year.

THE CALIFORNIA CULTURIST, for February, edited by W. Wadsworth. Printed and published by Towne & Bacon, San Francisco.

This number is equal to any of its predecessors. Its selected matter is valuable, and the editorials are evidently written with care, and bear the mark of close and exact examination of the subjects treated upon. This monthly is steadily working its way into public favor, and has already taken a leading rank with similar periodicals of the Eastern States.

LECTURE THIS EVENING AT MUSICAL HALL.—Col. E. D. Baker will lecture this (Thursday) evening at 8 o'clock, for the benefit of the Powell street M. E. Church. Theme, "The Starry Intelligences."

REV. DR. PECK'S SERMON.—Owing to the crowded state of our columns when we received the Dr.'s Sermon on "*Bible in Common Schools*" we are compelled to defer its publication till our next issue.

PEACH TREES IN CALIFORNIA.—The number of peach trees in this State amounts to 1,403,185. After giving to every man, woman and child in the State, two trees apiece, there will be left 327,181 for occasional visitors and strangers to eat from.

DIVORCES.—Thirty-four divorces have been granted by the Legislature of Oregon this winter. The Legislature is called, by many, a "divorcing machine."

ANCIENT FICTION AND MODERN FACT.—The Enchanted Salve Story which Cervantes puts into the mouth of Don Quixote was doubtless intended as a satire upon the extravagant pretentions and miserable failure of the physicians of that day. But the fictions of one age sometimes becomes the facts of another, and could Cervantes revisit the earth, he would see many of the cures ironically attributed to Don Quixote's nostrum, actually accomplished by Holloway's Ointment. The magic of science has shamed the legends of necromancy in the beneficent effects of the remedies introduced by that distinguished man.

Extravagant eulogy is "not in our way;" but there is a difference between flattery and simple justice. It has happened that in several instances we have witnessed the effect of Holloway's Ointment upon external diseases. That it will cure erysipelas, salt rheum, and virulent, deep seated ulcers, we can testify from facts that have come under our own observation, and if faith is to be placed in the consentaneous declarations of the thousands and tens of thousands who have tested its properties in this country and throughout the world, there can be no doubt that it is a specific—the only specific—for scrofula and cancer. The late war in Europe afforded a grand opportunity to ascertain its value as a dressing for flesh wounds, fractures and contusions, and it appears from the published official reports of the army surgeons, that its application in such cases was followed by very remarkable results. The pain and inflamation of the parts rapidly subsided, and healthful reaction ensued. Injuries for which the ordinary recipes were the tourniquet, the saw and the amputating knife, were cured without difficulty by this powerful recuperant.

Probably no class of our countrymen better understand the value of Holloway's Oinment than the denizens of the far west. It is in fact their "salve for every sore," whether occasioned by accident or the result of hardship and exposure. The Southern planters regard it as an indispensable item in their plantation dispensaries, and use it almost universally as a remedy for the eruptions and glandular diseases so common among their negroes. In New England, where inventions and discoveries are generally at the outset looked upon with distrust, the Ointment has attained an extraordinary degree of popularity, and the demand for it in the States of New York and Pennsylvania has been quadrupled within three years. In fact it has no rival in public esteem among the remedies of the age, if we except the celebrated pills for internal disease introduced by its world renowned inventor.

In the olden time, the law awarded to every Roman who saved the life of a fellow citizen a civic crown. If the moderns had perpetuated the custom, Holloway's Regalia would by this time have been the eighth wonder of the world.—*New Orleans Crescent.*

MARRIED.

In this city, Feb. 10th, by the Rev. Dr. Peck, Matthew Richardson to Miss Annie J. Sweeney, both of San Francisco.

In this city Feb. 9th, at the residence of the bride's father, Joseph M. Dudley to Miss Mary H. Seawell, daughter of Wm. N. Seawell.

At San Jose, Feb. 6th, Alexander Wilson to Catharine Toomy.

At Auburn, Placer county, Feb. 7th, A. S. Grant to Miss Marietta Ware.

At Shaster, Feb. 8th, James Long to Emily C. Snyder.

In New York city, Jan. 19th, by the Rev. A. H. Burlington, Col. George Fisher to Mrs. Caroline H. Clarke, both of this city.

At Sacramento, Feb. 13th, By E. Walsworth, Wm. L. Lake to Ellen Bukker.

DIED.

In this city, Monday morning, Feb. 14th, at 10 o'clock, Wm. Henry McRuer, son of Dr. McRuer, of Bangor, Me., aged 24 years.

At Honolulu, Dec. 26th, Mr. Leatherman Simpson, late from California, a passenger per Glimpse. He has resided in New York and Philadelphia.

At Honolulu, Dec. 29th, Mary H., only child of Mr. and Mrs. Alvan K. Clark.

On board the steamer Golden Age, Feb. 8th, of consumption, Daniel Reed, aged 52 years, from Cheshire county, N. H.

On dry Creek, Sacramento county, Feb. 2d, Shirley Green, son of Pulaski and Eliza Green, aged 11 months.

At the Pine Tree House, Mariposa county, Feb. 2d, Dr. Wm. A. Woodward, aged 40 years.

In this city, Feb. 10th, Mrs. Mary McKenzie.

At Eureka, Humboldt county, Jan. 12th, Abigail, wife of Amos Hansell, aged 34 years, a native of Pennsylvania.

At Castro Valley, Alameda county, Mary, wife of Mr. Jefferson George, in the 27th year of her age.

At her residence, nine miles from Marysville, on the 9th inst., Margaret A., wife of John G. Williams, aged 22 years.

Holloway's Ointment and pills.—Scrofula erysipelas, salt rheum and all skin diseases, indicate impure blood. The Ointment reaches and obliterates the poison in the veins, while the Pills remove all internal obstructions.

SPECIAL ELECTION.—The proclamation of the Governor has been issued for a special election on the 19th of February, as stated by us some few days since, to elect a successor of Dr. Charles Duncombe. A meeting of the Douglas Democratic Central Committee is called for Tuesday evening, February 8th, and a meeting of the Administration Committee for Wednesday, February 9th, at which time it is expected that the nomination will be made. —*Bee.*

Friends of Humanity!—To you (always disposed to aid the suffering) it may appear incredible, after in vain trying all the "wonderful" medicines of the day, that one application externally, and a few drops taken internally, of my (genuine) "ELECTRIC OIL," will so very suddenly relieve the sufferer from the most violent pains; yet it is a fact, as testified to by good men and good women, whose names are at my office.

Not any have used it without deriving some special benefit within an hour, and many are they who have been perfectly cured of Rheumatism, Neuralgia, Spinal and Bronchial Complaints, Croup, Tic Doloreux, Cramps, Felons, Piles, Sprains and Bruises, Cuts and Wounds, Swelled Glands and Stiff Joints, Scrofula and Erysipelas, Sore Nipples and Swelled Breast, Salt Rheum and Cankers in the Mouth or Stomach, Eruptions and all kinds of Sores, (Headache and Toothache in five to ten minutes;) also, Chilblains and Sore or Tender Feet. It will be seen that I do not profess to cure everything, but only a certain class of complaints—all of which are curable on simple Electric and Chemical principles, through the affinities of my "Electric Oil" and the Nervo-vital Fluid of the human body.

The modus operandi of progressing and ever changeable Rheumatic pain, is imperfectly understood by mankind, whether its location is the membrane or covering of the nerves, inflamed by derangement, (like the coating of an inflamed stomach,) or some disturbance of the electric fluid itself; certain it is that my "Electric Oil" is readily absorbed into, if it does not actually supply a needed deficiency in, and equalize the circulation of that great principle of human organization.

After trying everything else, give my ELECTRIC OIL one simple trial.

Prof. CHAS. DE GRATH, Philadelphia.

Sold by Druggists everywhere, and by PARK & WHITE. Agents for the Pacific Coast, 132 Washington street, opposite the Market, San Francisco. jan20

The wide reputation which Dr. J. Hostetter's "**Stomach Bitters**" have attained during the past year bespeaks its excellence in a more forcible manner than any words which we can offer. It renovates, purifies, and strengthens the system, and aids the stomach in the performance of its functions. It is regarded on all sides as a sovereign specific, and, therefore, to procure it in the best possible way, should be the object of the public. We commend it with more than usual zeal and confidence, believing and knowing, as we do, that it stands foremost of the many preparations of the day, for imparting strength, vigor and tone to the system, and possessing the curative powers for all similar diseases arising from a disordered stomach. In the most severe cases of cramp, diarrhœa, and weakness in the stomach, the "Bitters" have been rigidly tested, and always with the greatest success.

As a Tonic, Hostetter's Bitters are most delightful, especially before meals.

Sold by all Druggists, Grocers and Hotels throughout the United States.

CAUTION:—The genuine are put up in full quart bottles, with the name "Dr. J. Hostetter's Stomach Bitters" blown on the glass, also stamped on the cap covering the cork, with the autograph of "Hostetter & Smith" on the label. We give this caution in order that persons may not be deceived by any of the numerous counterfeits and imitations now in market.

PARK & WHITE, Sole Agents for the Pacific Coast, 132 Washington street, opposite the Market, San Francisco. jan20

CATALOGUE OF GOODS FOR SALE BY ELLIOT & BELL,
Corner of California and Montgomery Streets, SAN FRANCISCO.

Staple Groceries.

COFFEE.—Java, Mocha, Rio, Costa Rica, Sandwich Island, Manilla; Do. Ground, Chartres' and Bovee's; Do. Ground Pure Java, Elliot & Co's brand.

SUGAR.—Loaf, Crushed and powdered in bbls. half bbls., boxes, and by the pound; Do. Yellow Refined, Coffee Crushed, China, and Sandwich Island.

SYRUP.—East Boston, San Francisco Sugar House, and Golden Syrup, by the barrel, keg of eight gallons, five gallons, or by the single gallon; Do. Sandwich Island Molasses.

TEA.—Fine Young Hyson, Common ditto, Fine Gunpowder and Imperial, Extra Superior Hyson, Ooloong, Souchiong, Pouchong, Congo, and Breakfast Teas. N. B. Black Teas in great variety, to suit all tastes, the price being no guide as to the choice of different tea drinkers.

Provisions.

Beans, Beef, Smoked, Bacon, Butter, California fresh in rolls or tins, Butter, Goshen, in tubs or firkins, Cracked Wheat, Codfish, Crackers, Soda, Sugar, Pic-Nic, and Ginger, Farina Crackers and Jenny Lind Cakes, Corn Meal, Corn Starch, Cheese, of New York, or California, do. Swiss or Sap Sago, Eggs, Flour, Superfine and Extra, do. Buckwheat, Farina and Arrow Root, Hams, Billing's & Barbers, Herrings, in tins, Hominy, coarse and fine, Lard, Maccaroni, Mince Meat in Jars, Mackerel, in 1-2 bbls. or kits, Oat Meal, Peas, Split, Pork, Pearl Barley, Rice, whole or ground, Salt, in boxes or bags, Sago, Tapioca, Tongues, Smoked, Vermicelli.

Fruits, etc.

Apple, dried, do. fresh in cans or bottles, Almonds, Assorted French preserved fruits, Assorted American do, Barberry Sauce, Cherries, preserved or fresh in cans or bottles, Citron, dried or preserved, Currants, Zante, do. Pie Fruit, Currant Jelly, English and American, Chow Chow, Chinese Preserved Ginger, Canary Seed, Dried Peaches, New York and Chile, Figs, Honey, in cans, Jams and Jellies, all kinds of English and American; pints and quarts of glass, and 1-lb. and 2-lb. tins and pots, Lemon and Orange Peel, Limes, Pie Fruits, assorted, by the bottle or dozen bottles, English or American, Prunes, in fancy boxes or by the pound, Quinces, Preserved, Pine Apple, in tin, Raisins, Malaga or Sultana, Raspberries and Raspberry Jam, Strawberries, Jelly and Jam, Tamarinds, in glass, Tomatoes, Whortleberries, Walnuts.

Spices, etc.

Allspice, whole or ground, Broma, Currie Powder, Cayenne Pepper, Caraway Seed, Cream Tartar, Cloves, whole or ground, Cinnamon, whole or ground, Chocolate, Prepared Cocoa, Cocoa Shells, Cracked Cocoa, Burnett's and Preston & Merrill's flavoring Extracts of Lemon Rose, Vanilla, Celery, Nutmeg, Peach, Orange, &c., Ginger, Gelatine, Hops, Irish Moss, Isinglass, Mustard, French in oil, do English, dry, do California, do., Mace, whole or ground, Nutmeg, whole or ground, Olive Oil, Pepper, whole or ground, Saleratus, Sage, Thyme and Majoram, Super Carbonate Soda, Worcestershire and all other English Sauces, Yeast Powder, Donnolly's, Preston & Merrill's and Andrews'.

Pickles, Preserved Meats, etc.

Anchovies, Capers, Catsup, Tomato, Walnut and Mushroom, Corn, in cans, Clams, do., Chicken, do., English Pickles, Mixed Vegetables, Cauliflower, Onions, Walnuts and Piccalilli, Lime Juice, Lobster, do, Olives, French and Spanish, Oysters, Fields', Kensitt's and various other brands, Pickled Cucumbers, English, American and Californian, Potted Tongue, Hams, &c., by Batty & Co., Pepper Sauce, Sardines, Tomatoes, Vinegar, pure Cider, do imitation do., do from pure Los Angeles Wine, do from English Malt for table.

Oils, Candles, etc.

Alcohol, Burning Fluid, Candles, Patent Sperm, Pure Sperm, Chemical, Chrystaline, best Adamantine and Common, in boxes, cartoons and by the pound, Oils, Sperm, Whale, China Nut Lard and Mustard.

House-Keepers' Utensils, etc.

Brooms, Whisks, Brushes, for blacking, scrubbing and dusting, Buckets or Pails, Baskets, Boards, wash, Boxes in nests for house stores, Blacking, for stoves or boots, Bread Boards, Bread Bowls, Butter Prints, Bath Brick, Bean Pots, Butter Pots, Coffee Mills, Clothes Pins, Clothes Lines, Cans for oils, syrups, &c., Demijohns, Jugs, Indigo, Fig Blue and French Ball Blue, Mops, Matches, Mincing Knives, Mats, Preserve Jars, Potato Mashers, Rolling Pins, Soap, Chemical Olive, California Brown, Eastern Pale and Brown, English White, Castile and Windsor, Starch, California, Kingsford's Silver Gloss and Glenfield, Sal Soda, Sieves, Iron and Brass, Tubs of all sizes, Wash Boards.

Orders from the country will be carefully filled, and goods guaranteed to be satisfactory. Prices at retail as low as any dealers will retail at. Prices by the package or at wholesale as low as the lowest Front street prices. feb3-3m

A COMPLIMENT TO CALIFORNIA.

THE OLDEST AGRICULTURAL PUBLICATION in the United States, the AMERICAN FARMER, published at Baltimore, in noticing the

"CALIFORNIA CULTURIST," SAYS:

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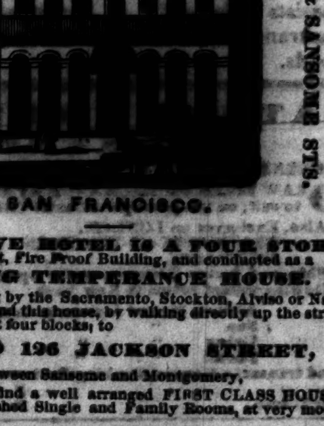

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FOR NEW ORLEANS, VIA ISTHMUS OF TEHUANTEPEC. THROUGH IN FIFTEEN DAYS! Carrying the United States Mail. ARRANGEMENTS HAVING BEEN MADE with the Pacific Mail Steamship Company for the transportation of Freight and Passengers from San Francisco to Ventosa. Conveyances will hereafter leave Ventosa regularly, on the arrival of said Company's vessels, on or about the 18th and 30th of each month, for Suchil, connecting there with the Company's new and beautiful light draught steamer "Suchil," down the Coatzacoalcos River, to Minatitlan, and the fast and favorite side-wheel Steamship QUAKER CITY, R. W. SHUFELDT, ...Commander, WILL LEAVE MINATITLAN FOR NEW ORLEANS With the California Mails and Passengers, on or about the 2d and 17th of each month. For Freight or Passage from Ventosa to New Orleans, apply at the Agency of the Louisiana Tehuantepec Company, southeast corner of Montgomery and Jackson streets. LUCIEN HERMAN, Agent. San Francisco, Nov. 15th, 1858. dec3 tf

ON THE TWENTIETH OF DECEMBER the Rev. R. and Mrs. S F. McCulloch will open a Private Boarding School, at their residence two miles from Chinese Camp, Tuolumne county, where a few Scholars will be taken into their family and provided with a School and a Home. For further particulars address the undersigned at Chinese Camp. Expense per term of five months, (including tuition, board, fuel and lights,) One Hundred Dollars. dec2 ROB'T McCULLOCH.

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CIRCULAR TO THE Fruit Growers, Gardeners AND Citizens of California and Oregon. THE UNDERSIGNED, KNOWN IN THIS COMMUNITY for several years past, as a Nurseryman and Fruit Grower, having made arrangements with several of the most reliable Nurserymen and Gardeners, of this State, for a supply of their choicest productions, has opened a Depot in this city for their sale at Nos. 112 and 114 FRONT STREET, Two Doors North of Washington, *Also at 95 D St., above 3d, Marysville, in charge of Mr. Geo. Laws,* Where he will continue to keep, during the planting season, a large stock and complete assortment of FRUIT, SHADE & ORNAMENTAL TREES Ornamental Shrubs; Hardy and Green House Plants; Fresh Garden and Flower Seeds; Grape Vines, Blackberries, Raspberries, Strawberries, &c. And in fact, every desirable article to be obtained in this branch of trade. In the present incipient stage of many of our Nurseries, the want, at a central point, of an establishment of the kind above named, where miscellaneous orders can be correctly and promptly filled, and where trees of an advanced age can be had, is too apparent to require comment. He has therefore entered upon the duties of supplying this want, hoping by close application to business and unremitting efforts to please, to merit and receive a liberal share of patronage. JASON L. SANFORD. San Francisco, Dec. 10, 1858. [de15-3m

CAPT. GEO. GARWOOD, S. AMBROSE. **GARWOOD & AMBROSE, MERCHANT STREET MARKET,** MERCHANT ST., 62, SAN FRANCISCO. SHIPPING, RESTAURANTS & FAMILIES *Supplied with the Choicest Meats and Vegetables.* *Marketing delivered to any part of the City or Harbour, free of charge.* CORNED BEEF BY THE BARREL.

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Fruit Trees on California Hill-Sides.

For five years I have followed the business of mining, in old Tuolumne county, and during that time, I have occupied the same log cabin that I built during the first three months of my sojourn in California. I have never been to Kern River, Fraser River or the Gila; but have just stuck close to the one place, that now seems like and really is, my home. In the autumn of fifty-three, I indulged in the eating of just one Oregon apple, for which I paid fifty cents. This apple had five sound seeds, which I saved, and in the spring of 1854, planted them in a cigar box of earth. Keeping the earth moist for ten or twelve days, they showed signs of vitality and growth. I then carried the box from my cabin, and after removing the bottom with my knife, set it in the ground, where I thought I would like to have a tree stand, if either of the seeds grew.

In less than a week afterwards, I was delighted with the appearance of three out of the five seeds, breaking up through the surface of the ground. After they had attained a hight of say three inches, and had made their first rough leaves, I transplanted two of the three to other positions, carefully preparing the ground. During the summer all three made about an equal growth, not far from eighteen inches in hight, and as large as a good sized clay pipe stem at the ground. In the spring of '55, I wrote to my friend, Jas. Chadwick, of San Francisco, to send me three scions of three of the best apples he could procure. I received them by mail, paying newspaper postage.

With these scions I grafted my three pet apple trees, about six inches from the ground; they all grew finely. In '56, two of the trees bore each nine fine, large apples, the other but four; but as they proved to be the Gloria Mundi, of monstrous size, they were fully enough for the tree. It is needless to say that since then, every year, they have not only grown finely, but produced abundantly, till I have ceased to count the annual product. The foregoing I have not penned because I think it marvelous; but merely as a kind of introductory to a matter upon which, and about which, I want your opinion.

So successful had been my little experiment down to the end of the first bearing year '56, that I determined to extend my efforts in the orchard line. I procured in the spring of '57, twenty fine looking, two year old apple trees from the grafts, and after carefully preparing my ground, set them out, also with care; but though my three old pets all did nobly that year, my new trees barely survived the season, and finally of them all, but four are now living, and but two of these can be called healthy trees.

Not willing to give up upon a first experiment, I tried again last spring with an excellent lot of three year old trees; but with no better success than before. Now, what I wish to know is, the reason, that with all the care I can possibly bestow, even to artificial watering—for the ground is a hill-side, and very dry during the summer months—I cannot succeed in growing one out of five transplanted trees? And why is it, that my three pets are the only realy flourishing trees in my grounds? By answering these queries *satisfactorily*, you will much oblige an admirer of the *Culurist*.

GEO. MASDON.

OUR ANSWER.—To our mind the case is a perfectly plain one, and one which can be answered "satisfactorily." Your "three pets" are from seeds, planted out where the trees now stand; or if two were not, they were transplanted so young that they suffered no loss of root whatever, of course equivalent to seedling trees, unremoved from their orignal locality of growth. Were you to dig up those trees, you would in all probability, find they have each a main or tap-root that has penetrated deep into the subsoil, in fact so deep as to secure at all seasons of the year a sufficiency of moisture to save the trees harmless from the effects of the protracted drought of our summers; whilst your transplanted trees have none but surface roots, and a heavy top to support before they can send sufficient new roots downward to the proper depth, and suffer for the want of sufficient moisture. It is plain, therefore, that the larger the trees you transplant to your "dry hill-side," the less the probability of their success.

The best advise we can give you is, to use very young and small trees, if you are determined to purchase those already grown and grafted; but having had such complete success with your "three pets," why not resort to the same successful mode and produce more of them?—*California Culturist.*

Culture of the Raspberry.

Where new varieties of the raspberry are desired, recourse must be had to trees; but plantations are usually formed from offsets obtained from rooted plants, or a division of the stool of three or four year old plants. A deep, warm sandy loam, and yet moist, is the best. It should be made rich, and if mulching is practicable, it should be adopted; for nothing so injures the perfection of the berry as a lack of moisture at the root, at the exact time of ripening the fruit. Plant in hills four feet apart, and with suckers or offsets of two or three canes to the hill. Keep the ground entirely free from weeds, by a frequent light stirring of the surface. The raspberry is a surface feeder, and stirring the ground deeply during summer, destroys a vast number of the minute fibrous roots, which are the feeders of the plant. If transplanted with care, and proper attention given to them afterwards, they will produce a few berries the first year, and a full crop the second. The fruit is always produced upon new wood, from last year's canes; so that in autumn or winter, all the old wood or bearing canes should be cut out, leaving from four to eight new canes—the strongest and best—in each hill. Early in spring, these canes should be headed back to strong well matured wood. But little after care is required, except by keeping the ground moist, keeping down the weeds, and preserving the fruit from the depredation of birds.

A late crop of this fruit can be secured, by cutting back the canes in the spring quite low down, say within six or eight inches of the ground; the shoots that start from these stumps give the late crop. It is not a second crop from the same plant the same year; but the first crop greatly retarded in its time of ripening.—*California Culturist.*

Mr. Thackeray thinks that maple sugar is made in *autumn!* In the last number of his "Virginians" he says: "As we advanced, the woods became redder and redder. The frosts nipped sharply of nights. At this time of the year, the hunters who live in the mountains get their sugar from the maples."

A SPEAKING TUBE ACROSS THE ATLANTIC.—Somebody suggests that a tube be laid under the Atlantic Ocean, which shall constitute a sort of wispering gallery between Europe and America. It would seem absurd to suppose that intelligible sounds could be transmitted that distance, but it is well not to be incredulous as to any achievement proposed by science. An experiment has been tried to show the rapidity and distinctness with which sound may be transmitted through cylindrical pipes by M. Blot, of Paris. The pipes were over one thousand and thirty-nine yards in length. M. Blot was stationed at one end and a friend at the other, and the lowest wisper was distinctly heard by each other. The time occupied in the transmission was 5 1-2 seconds. Don Gautin proposed to build horizontal tunnels, widening at the remoter extremities, and found at a distance of a mile, the ticking of a watch could be heard far better than close to the ear. The proposition of the men of science is to lay a gutta percha speaking tube across the Atlantic Ocean. It is maintained that the idea is perfectly feasible, and that the instrument would be less liable to get out of order than any for transmitting intelligence.

THE LONDON POST OFFICE.—A visit to the London post office the other day, was a source of deep gratification. It is a building of stone, of huge dimensions, and in its various departments employs some 2,000 persons. Unlike the New York post office, not a letter is delivered there to its owner. The whole delivery system in London is by carriers in livery who, three, and often four times daily, go through their allotted districts. This secures that promptness which cannot exist under the American system. The London post office receives nothing after 6 o'clock, P. M., unless a heavy advance postage is paid. It is a curiosity to see the men at the office just before the openings in the great hall are closed. Six o'clock, within five minutes, arrives, and the hurry and crowd of people is immense. Time advances, and the numbers multiply. Only one minute remains, and hundreds hurry forward, throwing newspapers into a great window, while the large openings for letters are besieged. The post office clock begins slowly to strike the hour, and with it the rush is exciting. The last reverberation is scarcely heard before the great openings are shut, and dozens of laggards without stand musing themselves, as best they can, over their misfortunes.

TEMPERANCE FIREMEN.—The Newburyport *Herald* says: "The Manchester (N. H.) firemen, in our city last week, were practical temperance men. We do not hear that the whole fifty-two of them drank one glass of spirituous liquor in Newburyport. The Eagle Company that received them, always very temperate, determined not to be behind their guests in sobriety, and they were requested that wherever they might go, and whatever might be the inducements, no member should drink strong drink. All the regular members of the corps observed this request to the letter; but in their ranks was a volunteer who allowed his appetite to take the lead, when the company, marching to the house, stripped him of his uniform and set him adrift.

ONE LANGUAGE.—I have heard of a Hindoo and a New Zealander who met upon the deck of a missionary ship. They had both been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, smiled in one another's faces, but that was all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed, "Hallelujah!" the New Zealander in delight cried out "Amen!" Those two words, not found in their own heathen tongues but given them by the Gospel, were to them the beginning again of "one language and one speech."

HIGHLY COMPLMENTARY—BRITISH VIEW OF AN AMERICAN MAGAZINE.—The London Critic has a genial and very complimentary notice of the Atlantic Monthly, in the course of which it says:

To speak the truth, our Transatlantic cousins are running us hard in the matter of magazines, and bid fair to beat us in them as completely as they have done in chess-playing, yachting, and trotting horses. Difficult would it be for us, even now, to prove that we have a better magazine than the Atlantic Monthly; nor is it so much to be wondered at, when we know that some of the best men in America—Longfellow, Emerson, Holmes, Prescott, Read, and Lowell—are engaged in filling its pages.

THE RICHEST MAN IN NEW ENGLAND.—The inventory of the estate of the late Ebenezer Francis, of Boston, has been made by sworn appraisers, appointed to preform that duty. According to their return, the real estate of Mr. Francis is valued at $485,500,00, and his personal property at $2,998,309,39—making a grand total of $3,483,900,39. Of the personal property, the enormous sum of $2,208,358,98 consisted of cash on deposit in various banks in Boston; the remainder consists principally, in Manufacturing, Bank, Insurance and Railroad stocks and Railroad bonds.

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The Fall Term will commence on the First day of November next.

For further information respecting terms, prices and conditions of payment, all who inquire are referred to the printed circulars, to be found at the following places:
San Francisco: at the principal bookstores. Sacramento: Kirk & Co's bookstore, corner J and 4th sts. Marysville: G. Amy's bookstore. Placerville: Nugent & Pettit's bookstore. Nevada: Geo. Welch's bookstore. Grass Valley: John Parker's store. Sonora: J. L. Campbell's bookstore. Columbia: Post Office, Z. B. Tinkum. San Jose: Lowey Brothers' bookstore. Petaluma: Elder & Hinman, Main street.
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San Francisco, Oct. 1, 1858. SAM'L H. WILLEY, Sec. of Trustees.

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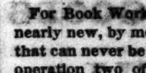
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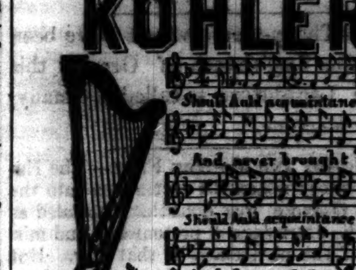

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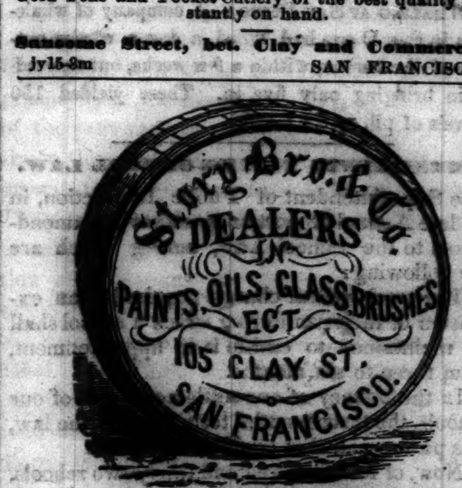

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